WHO IS SIMON OF CYRENE?

INTRODUCTION

A. Aim**:** To conduct thorough research and Greek Parsing to connect the Simon of Cyrene, who carried the cross of Christ in the gospels (Matthew, Mark, and Luke), to Simon, one of the men of color in the church at Antioch in Acts 13:1. The proposition *of this dissertation* is,

B. Proposition: To establish that Simon of Cyrene from *the Gospels* is the same Simon of Cyrene that American Translators has glossed as being: "Simeon," one of the prophets and teachers in the church at Antioch," in Acts 13:1.

C. Textual presentation: The texts we propose to correlate from the Gospels and the Book of Acts are outlined below:

1. Matthew 27:32, The EGNT reads: "And…they found a man of Cyrene, Simon by name…to bear His cross."

2. Mark 15:21, The EGNT reads: "And they compel one Simon, a Cyrenian…to bear His cross."

3. Luke 23:26, The EGNT reads: "And…they laid hold upon Simon, a Cyrenian, and on him, they laid the cross."

4. Acts 13:1, The EGNT reads: "Now there were…at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger…of Cyrene…and Saul." TSFB.

NOTE: TSFB means text shortened for brevity. EGNT means Englishman's Greek New Testament.

5. The text's sentence of discovery is: "In the church at Antioch, there were prophets and teachers: Barnabas, Simeon called Niger, Lucius of Cyrene, Manaen (who had been brought up with Herod, the tetrarch), and Saul," Acts 13:1. TSFB. Please note that the "Tyndale Bible of 1526, First Edition, translated the word Simeon *as Simon* in all our references below. This brought about the interest for additional research into the names of "Σἰμωνά," translated as "Simon" and "Simonos," in Matthew 27:32, Mark 15:21, and Luke 23:26, respectively. The proper names (noun) are identical except for the "ά" in Matthew and Mark, and "ος" in Luke's Gospel, and Acts 13:1. This will be discussed later in this dissertation. For now, we will begin to dig a little deeper into our text of discovery.

D. Outline.

1. Who Is Simon of Cyrene?

E. Introductory Remarks.

1. This dissertation is written to establish that Simon of Cyrene from *the Gospels* is the same Simon of Cyrene that Translators has glossed as being: "Simeon," one of the prophets and teachers in the church at Antioch," in Acts 13:1. Recall, Luke wrote both the *Gospel of Lu*ke and the *Acts of the Apostles*.

2. First, this work began by researching writers and authors of Translators, Manuscripts, Commentaries, Bible Dictionaries, and online research into the name and title of Simon of Cyrene (in Greek, Latin, German, Roman, and African), all of which predate the 19th Century. Recall that Greek, Latin, and Hebrew were the most widely spoken languages in the *then-known* Roman world, John 19:19-20. We will leave no stone unturned. We examined several translations from these languages to see if there were any changes in their spelling, case, number, and gender.

3. Next, this work will culminate by conducting a Greek Parsing Exercise (GPE) to compare several early translations that mention *Simon* in the Gospels (Matthew, Mark, and Luke) and the Book of Acts of the Apostles. We will allow the spelling of proper names in Greek and the case, number, and gender of each passage of scripture to identify the rightful subject in our text of discovery in the

New Testament. I invite you to open the BlueLetterBible Application and follow us in this lesson. In this Dissertation, we will use it as our reference translation, Textus Receptus (TR) Stephens 1550.
NOTE: BLB.org or https://blb.org. It is a worthy application to be placed on your desktop for immediate access and use in all your sermon preparations. I will refer to it *often* in this work.
4. Finally, this author presents this work on behalf of all who, like me, are not Greek scholars but have read, studied, taught, and preached the sacred text for over 60 years. We had no ill intentions in mind during this research, documenting, and reporting of our findings. This work is long overdue, and I am grateful to God, who allowed me to be His humble servant to rightfully accredit the work of the Holy Spirit by enabling "Men of Color" to organize and oversee "His work of evangelizing" the entire Gentile Nations through the church of Christ at Antioch. It is for the "glory of God" and the validation of His Word that this work is undertaken. With this introduction, let's get right into this effort.

BODY OF DISSERTATION
I WHO IS SIMON OF CYRENE?
A. Preliminary Background Research. Before we can decide on this question: "Who is Simon of Cyrene?" We conducted diligent research on his name and title. This research examined contemporary authors who have written about "Simon, who carried the cross of Christ" in the Gospels. Some early writers provided some information on this person called Simon in the Gospels and the Book of Acts. Indicated below are my findings. Observe,
1. From Wikipedia, the free encyclopedia, [https://en.wikipedia.org/wiki/Simeon_Niger].
a. Recorded, "Wikipedia.org. **Simon Niger** is a person in the Book of Acts in the New Testament. He is mentioned in Acts 13:1 as being one of the "prophets and teachers" in the church of Antioch: In the church at Antioch there were prophets and teachers: Barnabas, Simon called Niger, Lucius of Cyrene, Manaen (who had been brought up with Herod the tetrarch) and Saul.[1] Some interpret the nickname Niger to mean "black," referring to a dark complexion or African descent since *niger* is the Latin word for *black*.[2] Some commentators identify Simon as the same person as Simon of Cyrene and Simon's son Rufus as the same person as Rufus named in Romans 16." Wikipedia, Simeon_Niger.
b. Greek-English Lexicon, "Simeon." Much is made of some writers to the spelling of the names "Simon" and "Simeon" in their eagerness to eliminate the possibility that these could be the same person. This author found the name Σίμος, οῦ, ὁ, Masc. Prop. n., or Flat-nose… [Σῖμος, not Σίμος, should be written also in Anth. P.6, 310l 9, 315.] The emphasis here is on the accent over the [i], Page 1347. This name, Simos, rightly describes the Simon from Africa. See also BLB.org, on Simon.
1) The name "Simeon" also refers to Simon and Peter in Acts 15:7, Acts 15:14, and 2 Peter 1:1. I do not contend that Simon Peter is the Simeon in Acts 13:1. The context of the scriptures identifies Peter as the one who spoke, to which James refers in his discourse.
2) The name: "Simos, or Simon," is also referenced in the Greek-English Lexicon, page 1347.
c. In our earlier Dissertation, "Who is Simeon the Niger," it was learned that Simeon of Acts 13:1; was Simon, called black, the Cyrenian, in the church at Antioch. Therefore, it would be in keeping with Luke's writing style: first, identify the character; second, show his conversion to Christ; and then, describe his contribution to the work of the ministry. [His character identified, Luke 23:26; his conversion; Acts 2:5-13; Acts 2:38-41; his contribution, Acts 8:4-5; Acts 11:19-21; and Acts 13:1-3.] Simon was carefully introduced and described as part of this work, beginning at Jerusalem and

extending into Antioch, and "unto the uttermost part of the earth," as promised by the Lord, Acts 1:8. See Reference Section.
d. [Glosbe -Translate]. These translations are provided with the compliments of the Globe -Translate. See Reference Section. Observe,
1) Matthew 27:32, Ἐξερχόμενοι δὲ εὗρον ἄνθρωπον Κυρηναῖον, ὀνόματι Σίμωνα: τοῦτον ἠγγάρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ. [As they went out, they met a man from Cyrene named Simon, and they forced him to carry the cross.]
2) Mark 15:21, καὶ ἀγγαρεύουσιν παράγοντά τινα Σίμωνα Κυρηναῖον, ἐρχόμενον az ἀγροῦ, τὸν πατέρα Αλεξάνδρου Kai Ρούφου, ἄρῃ τὸν σταυρὸν αὐτοῦ. [A certain man from Cyrene, Simon, the father of Alexander and Rufus, was passing by on his way in from the country, and they forced him to carry the cross.]
3) Luke 23:26, Kai we ἀπήγαγον αὐτόν, ἐπιλαβόμενοι Σίμωνος τινος Κυρηναίου ἐρχομένου ἀπ ἀγροῦ ἐπέθηκαν αὐτῷ τὸν σταυρὸν φέρειν ὄπισθεν τοῦ Ἰησοῦ. [As they led him away, they seized Simon from Cyrene, who was on his way in from the country, and put the cross on him and made him carry it behind Jesus.]
4) Acts 13:1, Ἦσαν.δε τives ἐν᾽Αντιοχείᾳ κατὰ τὴν οὖσαν ἐκκλησίαν προφῆται καὶ διδάσκαλοι, Ο.τε.Βαρνάβας καὶ Συμεὼν ὁ καλούμενος Νίγερ, καὶ Λούκιος ὁ Κυρηναῖος, καὶ [μαναήν. τε] Ἡρώδου τοῦ "τετράρχου" σύντροφος, καὶ Σαῦλος. [In the church at Antioch, there were prophets and teachers: Barnabas, Simeon called Niger, Lucius of Cyrene, Manaen (who had been brought up with Herod, the tetrarch), and Saul.]
5) Acts 13:1, Ἦσαν.δε τives ἐν᾽Αντιοχείᾳ κατὰ τὴν οὖσαν ἐκκλησίαν προφῆται καὶ διδάσκαλοι, Ο.τε.Βαρνάβας καὶ Σίμενος ὁ καλούμενος Νίγερ, καὶ Λούκιος ὁ Κυρηναῖος, καὶ [μαναήν. τε] Ἡρώδου τοῦ "τετράρχου" σύντροφος, καὶ Σαῦλος. [In the church at Antioch, there were prophets and teachers: Joseph (Joses) called Barnabas, Simeon called Niger, Lucius of Cyrene, Manaen (who had been brought up with Herod the tetrarch), and Saul.]
NOTE: This vital Application can translate the Scriptures from English to Greek, Greek to English, and many other Languages. We used it to translate our reference texts for this dissertation. [We left all punctuation and spacing as translated in this Application]. It may be that translators have not followed protocol when translating some passages of scriptures during their Glossing of the Greek Text into English. Observe,
e. Diverted from the author's (Luke's) writing style. Here is a possible reason: Brother Freeman, In his Dissertation "Revelation and Inspiration," cited a possible causation for this deviation by a contemporary writer, Alister E. McGrath, who wrote: "The development of ideas of 'biblical infallibility' or 'inerrancy' within Protestantism can be traced to the United States in the middle of the nineteenth century." [58] — Wikipedia.org/Biblical inerrancy. See Reference Section.
NOTE: This author might have been inferring these deviations could be traced to America during its *turbulent times of racial and religious* bias toward "people of color," then called Negroes, long before the birth of America as a Nation and far into the Civil Rights Movement: by willfully and knowingly ignoring and eradicating their rights and contributions to America's history. However, there may have been many more factors that could have contributed to these deviations.
2. [Glosbe - Translate]. Possible name changes or alterations by the translators. This Application permits the user to translate Greek and other languages into English merely by placing the Greek

word in one panel and selecting the target language into which it is to be translated. See the Reference Section. Observe that there are,
a. Three Greek proper names (nouns) that are in the wrong case ending in our text of discovery. We have observed a similar occurrence of the proper name of Σίμωνα or Simon. This will be discussed later in the dissertation. Let's establish some basic Greek rules for understanding the writer's use of *proper names* and other *nouns* in Koiné Greek. They are,
1) Proper Names are always in the Nominative Case, with or without a Definite Article "ho" or "ὁ." See "Case Forms" in Table 1 below. The Nominative Case endings are "ος" and "ς." See "Master Case Form Endings" in Table 2.
2) Proper names and other nouns correlated with them will also be in the Nominative Case. [Strings of proper names in a sentence, as in Acts13:1.] However,
3) The string of proper names (and nouns), *if linked to a verb*, the case ending of the *first name* will determine the case ending of the remaining proper names and nouns in the string, as in Acts 6:5.
[Eight names are listed in Acts 6:5, five of which are in the same case ending as Stephen. Two others are not, and one additional noun does not end in the same case as Stephen. These other two proper names and one noun should follow the same case ending as Stephen.]
4) In this example, each name should be in the Accusative Case because Stephen's name is first after the verb, and in the Accusative Case. This might be a *probable error* in the translation of this verse, and perhaps others we will discuss in this dissertation.
b. The translators might have added the "a" behind these three *proper names* (nouns), thus changing their case endings to: "Νικάνορα, Τίμωνα, and Ἀντιοχέα. See Table 1, Explanation of Case Forms, and Table 2, Explanation of Master Case Endings, below. We will use this learning later as we conduct our GPE towards the end of this dissertation. In our earlier work, we mentioned,
c. Recall, "Generally, that the Accusative Case indicates the Direct Object of a verb. However, the accusative case is also commonly used to express the object of *an infinitive*.
d. The preposition "of" will take their object in the *accusative case*. Accusative case endings are "ον" and "ν" in *the masculine* gender, 2nd declension. This will be explained further later. But for now,
e. Conclusion: The case ending of the Greek words in this sentence connects the *string of proper names* or nouns and correlates (links) them to the direct object of the subject in this text. It should be understood that every proper name in *this string should end* the same way, each having the same case ending as the *first name* and any *preposition linked* to another Greek word (or noun) within the string. This Rule applies to proper names (nouns) in the Nominative and Accusative Cases.
4. Master Case Endings Table. To help us understand this Table, let me refer you to a few examples where the "case endings" of some of the Greek Proper Names are not in the proper "Case." Rule, Proper Names, are always translated in the Nominate case because they show definiteness to the subject with or without the Definite Article. Observe,
a. The BLB's Parsing code ascribes these seven names to the Accusative Case. Confirm this finding by reviewing each name to see if it is in the Nominative Case within every *text listed below*. We will return to this point later in the dissertation. Refer to Table 2, Master Case Endings. Observe,
1) In Matthew 27:32, Simon is translated from the Greek word Σίμωνα.
2) In Mark 15:21, Simon is translated from the Greek word Σίμωνα.
3) In Luke 23:26, Simon is translated from the Greek word Σίμωνος.
4) In Acts 13:1, Simeon is translated from the Greek word Συμεὼν and Σίμωνος.

NOTE: Refer to A.1.d. Above. I intend to show that Simon of Cyrene is referred to in every mention of Simon in the Gospels and the Book of Acts. This would make him the same Simon *coming into* Jerusalem from *out of* the country of Cyrene for Pentecost. It was him the Romans compelled to bare our Lord's cross, *a native of* his country Cyrene," Matthew 27:32; Mark 15:21. Observe,
b. Jews from Cyrene were in Jerusalem at Pentecost, Acts 2:10. Cyrenian Jews had a synagogue in Jerusalem, Acts 6:9. Converts belonging to the countries of Cyprus and Cyrene contributed to the *formation of* the first Gentile church at Antioch, Acts 11:19-21. This congregation of believers and religious leaders was able to spread the message of the gospel into all the Gentile World by the direction of the Holy Spirit and the hand of Almighty God, thus fulfilling the promise of Christ to His apostles: "You shall be witnesses of me both in Jerusalem, and in all Judaea, and Samaria, and unto the uttermost part of the earth," Acts 1:8; Acts 13:1-3; and Romans 15:16-21.
c. This author's position (Ron Freeman, Evangelist) is that in Acts 13:1, Simeon is the same *Simon* of the gospels of Matthew, Mark, and Luke. Here is why,
1) First, Simon was *probably* among the "devout Jews in Jerusalem on Pentecost, and one of the first converts to the gospel preached by Peter and the other apostles to the *repentant believers* that were baptized that day," Acts 2:5; Acts 2:10; Acts 2:38-41. He most likely witnessed *the suffering and death* of Jesus on the cross before the Sabbath day, John 19:31; Luke 23:50-56.
2) Further, He was *probably* among the disciples who "were scattered abroad and went everywhere preaching the word," Acts 8:4.
3) Next, Simon was *undoubtedly* among the believers Luke wrote about who preached the gospel to the Grecians of Phenice, Cyprus, and Antioch, Acts 11:19-21.
4) Finally, Simon was *probably* one of the workers (but not chosen) as one of the seven men doing the "work of administration" among the widows in Jerusalem, Acts 6:1-7. Observe the following,
d. The church at Jerusalem *chose seven men* to be deacons; in Gr., the word is *diakonia* or servants chosen to oversee the "daily administration" unto the Grecian and Hebrew widows.
1) The seven chosen men were already serving in this daily administration in Jerusalem.
2) The string of names represents men who were Jews, Greeks, and one proselyte from Antioch.
3) The "order of the *phrase* and *string of names* begins with the conjunction: "and" followed by the subject: "they" with its accompanied verb: "chose" followed by the object: *Stephen.* In the form of an "infinitive," i.e., "men of honest report, full of the Holy Ghost and wisdom," Acts 6:3.
4) Stephen begins the string of (nouns) the *proper names* of the "seven men who are to be appointed," Acts 6:5. The Greek order of this phrase and names put it in the Accusative Case being the Direct object of the verb "chose" or "they chose" seven men. Who did? They, "the multitude!"
NOTE: All definitions, explanations of Greek terms, and tables are from: "[UnfoldingWord®Greek Grammar.]" For more information, see the Reference Section. As you can see, this must be settled through the Greek Parsing Exercise (GPE), which will be conducted near the end of this dissertation.
e. Conclusion: Simon is not the one named "Timon" in Acts 6:5. However, we could rightfully conjecture that he was present in every mention of Cyprus and Cyrene by Luke in all the references to events that took place in Jerusalem and Antioch mentioned in His Gospel and the Book of Acts. Sometimes, a visual table of events is more helpful than a written one. Consider the table below:

Historical Events In Luke's Gospel and Acts Of The Apostles

HISTORICAL EVENTS,	SCRIPTURES	CHARACTER	PRESENT
Christ's crucifixion in Jerusalem	Luke 23:26	Cyrene/Simon	Yes
Day of Pentecost worshipper	Acts 2:1-5	Simon	Yes

One of the Men from Cyrene	Acts 2:6-11	Cyrene/Simon	Yes
One Chosen by the Church	Acts 6:1-7	Simon /Timon	No /Yes
Attended a Cyrenian Synagogue	Acts 6:9	Cyrene/Simon	Yes
Witnessed Stephen's Stoning	Acts 7:56-60	Simon	Yes
Part of Disciples Scattered	Acts 8:4-5	Simon	Yes
Preached to Grecians in Antioch	Acts 11:19-21	Cyrene/Simon	Yes
Teachers/Leader in Antioch	Acts 13:1	Cyrene/Simon	Yes

NOTE: As you can see by this visual presentation, Simon was the character in all these historical events. He was a man of Cyrene, attended the Cyrenian Synagogue in Jerusalem, and became a disciple of Christ, a preacher, and a leader in the church of Antioch. However, Timon was mentioned by name once. [This name has yet to be verified by other sources since it has only been mentioned once in the New Testament.] I have already discussed all these historical events in this dissertation. Refer to them in the text above. Now let's review comments from some,

B. Translators, Manuscripts, Commentaries, and Bible Dictionaries. See Reference Section.

1. Translators. Some translators (in my judgment) have obscured the correct person's true identity in this scripture. The person's name mentioned in Acts 13:1 has been given the name "Simeon" rather than "Simon," which is probably the *original name* Luke penned in this scripture and perhaps even read as: "Simon," "Simos," or "Simonos." Recall,

a. Translators. In my dissertation: "Divine Revelation and Inspiration," I listed several texts in which the translators *did not* follow the writer's "style" in his other Letters. Paul is one of these authors. Likewise, Luke wrote the " Gospel of Luke" and the "Acts of the Apostles." Referring to the BLB,

b. The following references to the Greek name Σίμωνα were translated as Simon in Matthew 27:32 and Mark 15:21. The two words ending in "ὰ" are in the Dative or Nominative Case. See Table 2 below. We will return to this later in the dissertation.

c. However, the Greek name Σίμωνος was translated as Simon in Luke 23:26, and Συμεὼν was translated as Simeon in Acts 13:1. The case endings of these two Greek words are "ς" and "ν," respectively. The Greek name in Luke's Gospel is in the Nominative Case, and in the Book of Acts, it is classed as an Indeclinable Proper Noun. However, the Greek word's ending is in the Accusative Case. Review Table 2 again to verify their case endings. Observe now,

d. That the Greek name Συμεὼν was translated as *Simeon* in Acts 13:1. Again, the word ending as "ν" is also in the Accusative Case. The Accusative Case indicates the *indirect object* of a verb. However, the BLB has classed it as an Indeclinable Proper Noun.

e. Conclusion: As mentioned earlier, the BLB's Parsing Code ascribes these seven names to be in the Accusative Case. Therefore, in each passage of scripture where Σίμωνα is translated in the Accusative Case, it has not been ascribed with the correct case ending, per Table 2 below.

1) The words ending as "ὰ" are in the Dative or Nominative case 1st Declension Singular Feminine, per Table 2 below.

2) This Master Case Ending does not fit the *Masculine names* in the Normative or Accusative Case in Matthew 27:32, Mark 15:21, Acts 6:5, or Acts 13:1 in our Text of Discovery. See BLB, Parsing Tab, for any of these scriptures.

3) Moving forward, in our research, we found two manuscripts that weigh heavily in discovering the spelling and case ending for our text of discovery, Luke 23:26 and Acts 13:1. I did not feel it was necessary to review all these scriptures in each of these two manuscripts. Consider these,

2. Manuscripts. During our online research for Greek Manuscripts that could be read, I found two that were easy to read in locating the text of discovery to review and verify the proper name (noun)'s correct spelling, along with its case, number, and gender in the Greek Manuscript. They are,
a. Greek Manuscripts 270: New Testament. Manuscript in St. Catherine's Monastery, Mount Sinai, dates 1200 to 1299, Library of Congress, February 8, 1950. See Reference Section.
1) Luke 23:26, [Image 103, "τινος Σίμωνος, ὁ Κυρηναῖος" or "a certain Simonos, the Cyrenian," Page 99.] This manuscript has Σίμωνος in the Nominative Case.
2) Acts 13:1, [Image 151, "ὁ Συμεώνος" or *the* Simeonos, Page 146.] This manuscript also has the definite article and the name Σίμωνος in the Nominative Case. The other proper names were also in the Nominative case, except for Manaen, with Case Ending "ς" or "ος" within the string of proper names (nouns).
3) With some effort, patience, and repeated searching, I located and was finally able to read the text of discovery.
b. Greek Manuscripts 1992: New Testament. Manuscript in St. Catherine's Monastery, Mount Sinai, dates 1400 to 1495, Library of Congress, April 21, 1950. The other *proper names* were also in the Nominative Case as well. See Reference Section.
1) Luke 23:26, [Image 75, "Σωμηνοίς, ὁ Κυρηνοῖς" or Simon, *the* Cyrenian, Page 81.] This manuscript has Σωμαίνοίς in the Nominative Case. [Image 75 reads "μαί." Replaced "αί" with "η."]
2) Acts 13:1, [Image 181, "ὁ Συμεώνος," or *the* Simeonos, Page 185.] This manuscript has the definite article and name Συμεώνος in the Nominative Case. All other proper names are in the Nominative Case, with Case Ending "ς" or "ος" within the string of proper names (nouns), except for Manaen, whose Case Ending is "ὰ." Therefore, like the others, it is improperly coded as a Masculine name.
3) After hours of looking at this manuscript, I could discern the name Simeon and the other proper names, and the verb's participle in our text of discovery was also in the Nominative case.
c. Conclusion: These two manuscripts conclusively identify "Simon" and "Simeon" as the actual character Luke inscribed in his record of the man in the Gospel and the Book of Acts in the New Testament. These manuscripts may have been the *probable reason* why William Tyndale broke ranks with other translators, rightfully accrediting and translating the name "Simon," where it occurred in the Tyndale Bible (TB) of 1526, First Edition of the New Testament. Tyndale's First Edition was absent of *Americanization*. I will speak more about this later in the dissertation. As you can see, both manuscripts have been listed for your review and verification of all Luke's characters in his Gospel and the Book of Acts. I encourage you to review my work as well.
3. Commentaries. Here are some comments from several Commentaries by men who wrote concerning "the seven deacons" in Acts 6:5. Observe,
a. Matthew Henry's Complete Commentary. He wrote: "The first named is Stephen, the glory of these septemviri, a man full of faith and of the Holy Ghost; he had a strong faith in the doctrine of Christ, and was full of it above most; full of fidelity, full of courage (so some), for he was full of the Holy Ghost, of his gifts and graces. He was an extraordinary man and excelled in everything good; his name signifies a crown. Phillip is put next because he, having used this office of a deacon well, obtained a good degree and was afterward ordained to the office of an evangelist, a companion, and assistant to the apostles, for he is expressly called ch. xxi. 8. Compare Eph. iv. 11. And his preaching and baptizing (which we read of ch. viii. 12) was certainly not as a deacon (for it is plain that that office was serving tables, in opposition to the ministry of the word), but as an evangelist; and, when he was preferred to that office, we have reason to think he quitted this office, as incompatible with

that. As for Stephen, nothing we find done by him proves him to be a preacher of the gospel, for he only disputes in the schools and pleads for his life at the bar (vi. 9), and ch. vii. 2 (59-60). The last named is Nicolas, who, some say, afterward degenerated (as the Judas among these seven) and was the founder of the sect of the Nicolaitans which we read of (Rev. ii. 6, 15), and which Christ there says, once and again, was a thing he hated," Page 109. [Edited and rewritten in active voice].
b. People's New Testament Commentary. B. W. Johnson wrote: "They chose Stephen. He is (e)specially described on account of the glory of martyrdom that so soon followed. Philip. Distinguished as "Philip the evangelist." He gave the gospel to Samaria, converted the eunuch, and afterward lived and labored at Cæsarea (Acts 21:8). The others are not again mentioned. Nicolas a proselyte of Antioch. A Gentile (Greek) of the great city of Antioch, who had been converted to Judaism and been circumcised. This is the meaning of "proselyte" in the New Testament," Page 309.
c. New Testament History Acts. The author wrote: "And they chose Stephen – As is Luke's custom, Stephens is introduced here and will come on the stage to play his part later. This man had what Barnes calls the distinguished honor of being the first Christian martyr…A man full of faith and of the Holy Spirit – Stephen was a man who had a good grasp of the doctrine(s) of Christ, a man of settled convictions…And Philip – Just as later chapters in Acts tell us more about Stephen, we have a record of some of Philip's activities in the later church. The man chosen as a "deacon" is to be distinguished from Philip the apostle…Prochorus, Nicanor, Timon, Parmenas – All seven names are Greek, and this fact may indicate the generosity of the native Hebrews in putting this matter into the hands of the Hellenists from whom the complaint had arisen in the first place. Of these four men, nothing is known, nor are there any materials even from making probable conjecture. And Nicolas, a proselyte from Antioch – From this man, says some of the Early Church Fathers rose a sect of the Nicolaitans', which is mentioned with so much disapprobation (dislike) in Revelation 2:6-7…Nicolas is called a proselyte…which shows he had been converted from…Judaism…before he converted to Christianity," Page 253-254. [Quote shortened for brevity and rewritten in active voice].
d. Conclusion: Very little is mentioned in these Commentaries regarding Timon, one of the seven men chosen by the multitude to be "deacons" in the church of Jerusalem. This dissertation has been written to affirm that "the Simon, called black, the Cyrenian in Antioch," appears to be Luke's Simon in his Gospel and the Book of Acts, Luke 23:26 and Acts 13:1, respectively. Let's consider some recognized Bible Dictionaries.
4. Dictionaries. Here are a few Bible Dictionaries that gave objective comments regarding this subject. Observe,
a. Calmet's Dictionary of the Holy Bible—Volume 2. This author looked at all the Simons and Simeons in the New Testament and numbered them accordingly. I present a few observations of this author. Observe,
1) "SIMON The Cyrenian, father of Alexander and Rufus, was compelled by the Jews to carry the cross after Jesus, Matt, xxvii.32; Mark xv. 21. But nothing is known of him further," Page 855.
2) "SIMON The Niger, or the Black, (Acts xiii. 1.) was among the prophets and teachers of the Christian church at Antioch. Some think he was Simon the Cyrenian; but there is no other proof of this than the similitude of names, which Calmet thinks is not a good one since Luke always calls Simon the Cyrenian by the name of Simon; but Simon Niger, by the name of Simeon. Mr. Taylor remarks, however, that if Calmet could think, as he did, Simeon, bishop of Jerusalem, to be the same as Simon our Lord's cousin, it could require no great exertion to infer the identity of Simon the Cyrenian with Simon (the) Niger," Page 855. The name Simeon mentioned in this quotation is Simon

Peter the apostle, not Simon the teacher at Antioch. He was not a part of the Jerusalem Conference. See Acts 15:7; Acts 15:14; and 2 Peter 1:1. This Simon, the Niger sent Paul and Barnabas to Jerusalem being one of the leaders in the Antioch church, Acts 13:1; Acts 14:26-27; and Acts 15:1-2.
3) TIMON the Deacon, there is no listing.
b. Easton Bible Dictionary (EBD). The EBD lists, "Timon – honoring – one of the seven deacons at Jerusalem (Acts 6:5). Nothing further is known of him," Page 668.
c. Illustrative Bible Dictionary, by M. G. Easton. He wrote: "A Jew of Cyrene, in North Africa, then a province of Libya. A hundred thousand Jews from Palestine had been settled in this province by Ptolemy Soter (B.C. 323-285), and by this time, they had greatly increased in number. They had a synagogue in Jerusalem for such of their number as went thither to the annual feast…Possibly Simon may have been one of the "men of Cyrene" who preached the word to the Greeks (Acts 11:20)," Page 631. Notice that Easton suggests that Simon of Cyrene could have been Simon, the preacher *in Acts*.
d. Vine's Expository Dictionary of Old and New Testament Words. There is no listing of Timon.
e. The Westminster Bible Dictionary. Rev. Thomas J. Shepherd, D.D., wrote: "Simon of Cyrene, a Hellenistic Jew, was born at Cyrene on the north coast of Africa and was present at Jerusalem at the time of our Lord's crucifixion," Page 476. Dr. Shepherd puts Simon in Jerusalem during Christ's crucifixion, to which the scriptures agree. Luke's designation of him being from Cyrene in his Gospel and the Book of Acts reflects his writing style by introducing the character and then showing his contribution to the ministry of Christ. Luke further designates his character as with Stephens; he had to be "full of faith and the Holy Ghost," Acts 6:5. We know this is for sure of Simon. However, all this is unknown regarding the person known as "Timon." This author believes Timon was named and selected as a deacon in Acts 6:5. Simon could have been a part of the team assisting in the care of the widows. However, he was not named or selected to be a deacon. The Lord had another work for him in Antioch, as seen in Acts 13:1-3.
NOTE: Some authors and translators have mentioned Simon as the possible choice in Acts 6:5 rather than Timon. My research has proven all this speculation to be unfounded. *Timon* is indeed in the early manuscripts of the Acts of the Apostles, as Luke's character is named in Acts 6:5.
f. Smith's Comprehensive Dictionary of the Bible:
1) "Simon of Cyrene. A Hellenistic Jew, born at Cyrene in Africa, (who was) present in Jerusalem at the crucifixion of Jesus, either as an attendant at the feast (Acts ii. 10) or as one of the numerous settlers at Jerusalem from that place (vi. 9)," Page 1038.
2) "Timon (Gr., Honorable, Cruden), one of the seven commonly called "deacons" (Acts vi. 1-6); probably a Hellenist. (Deacon.) Nothing further is known of him with certainty; though a tradition makes him one of the "seventy-two" disciples, and afterward bishop of Bostra (Bozrah 2?), and a martyr there by fire," Page 1116.
NOTE: We are now at the place in this Dissertation where we will seek to prove our proposition: Simon of Cyrene from the Gospels is the same Simon of Cyrene who was part of the leadership in the Antioch church as a "prophet or teacher," which is mentioned by Luke in Acts 13:1. The Greek Parsing Exercise (GPE) has been embedded in this dissertation (please study it), and form your conclusions on this matter. We will discuss my position regarding this matter after the GPE has been completed and analyzed.
C. The introduction to the GPE. This exercise requires further discussion. Let's begin by listing the interlinear, one Greek New Testament, and two Greek manuscripts we will review and analyze in this exercise. Here they are,

1. There will be four items to be utilized in this exercise. Only two passages of scriptures will undergo Greek Parsing. Observe we are only interested in their proper names and nouns.
a. The BlueLetterBible's Interlinear Translation Textus Receptus (TR) reads:
1) Luke 23:26, "ἐπιλαβόμενοι τινος Σίμωνος τοῦ Κυρηναίου."
2) Acts 13:1, "ὅ Βαρναβᾶς καὶ Συμεὼν ὁ καλούμενος Νίγερ…ὁ Κυρηναῖος."
b. The New Testament in the Original Greek, by Brooke Foss Westcott and Fenton John Anthony.
1) Luke 23:26, "Σίμωνα τινα Κυρηναῖον."
2) Acts 13:1, "ὅ Βαρναβᾶς καὶ Συμεὼν ὁ καλούμενος Νίγερ…ὁ Κυρηναῖος."
c. Greek Manuscripts 270: New Testament. Manuscript in St. Catherine's Monastery, Mount Sinai, dates 1200 to 1299, Library of Congress, February 8, 1950.
1) Luke 23:26, "τινος Σίμωνος, ὁ Κυρηναῖος."
2) Acts 13:1, "ὁ Συμεώνος."
d. Greek Manuscripts 1992: New Testament. Manuscript in St. Catherine's Monastery, Mount Sinai, dates 1400 to 1495, Library of Congress, April 21, 1950.
1) Luke 23:26, "Σωμηνοίς, ὁ Κυρηνοῖς."
2) Acts 13:1, "ὁ Συμεώνος."
e. Conclusion. There does not appear to be any difference in the spelling of these Greek words in our discovery text. The only difference is their case endings. However, we can correct these differences through our Greek Parsing Exercise.
2. We will conduct Greek Parsing on these two scriptures, Luke 23:26 and Acts 13:1.
a. Luke 23:26, "Kai ως ἀπήγαγον αὐτόν, ἐπιλαβόμενοι Σίμωνος τινος Κυρηναίου ἐρχομένου ἀπ ἀγροῦ ἐπέθηκαν αὐτῷ τὸν σταυρὸν φέρειν ὄπισθεν τοῦ Ἰησοῦ." [As they led him away, they seized Simon from Cyrene, who was on his way in from the country, and put the cross on him and made him carry it behind Jesus.]
b. Acts 13:1, Ἦσαν.δε τίνες ἐν᾽Αντιοχείᾳ κατὰ τὴν οὖσαν ἐκκλησίαν προφῆται καὶ διδάσκαλοι, Ο.τε.Βαρνάβας καὶ Συμεὼν ὁ καλούμενος Νίγερ, καὶ Λούκιος ὁ Κυρηναῖος, καὶ [μαναήν. τε] Ἡρώδου τοῦ "τετράρχου" σύντροφος, καὶ Σαῦλος." [In the church at Antioch, there were prophets and teachers: Barnabas, Simeon called Niger, Lucius of Cyrene, Manaen (who had been brought up with Herod, the tetrarch), and Saul.]
c. The two manuscripts, possibly the Original Greek New Testament, predated any possible Americanization of literature (American Editing) of the Interlinear or Bible Translation before it could be published, sold, and circulated in America. However, two could have been re-edited before publication. I will speak about this later in this Dissertation. Only the two manuscripts we can say for sure have not been Americanized.
d. Possibly, the First Edition of William Tyndale's translation of the New Testament is said to be in its original form and language without alterations. His Later Edition, however, underwent *Americanization*! Continuing,
3. The text of discovery reads:
a. Luke 23:26, EGNT reads: "And…they laid hold *upon Simon*, a Cyrenian, and on him, they laid the cross."
b. Acts 13:1, EGNT reads: "Now there were…at Antioch certain prophets and teachers; as Barnabas, and *Simeon* that was called Niger…of Cyrene…and Saul."
NOTE: EGNT means The Englishman's Greek English Interlinear Translation. See Reference Section.

4. Definitions. Before commencing our exercise, we must define some terms used in it. This should not be considered the work of a *Greek scholar*, for which I am not. To those who can claim this right, I would *probably* be considered "an ignorant and unlearned man," Acts 4:13. I will undertake this task for others like me who have studied the scriptures for many years. Listed below are those terms and codes mentioned in our work that need an explanation for the reader. The GPE will investigate and analyze two passages of scripture that mention the names "Simeon" and "Simon" in the New Testament, which bear our investigation first. Taken from the EGNT, they are:
a. Luke 23:26. The sentence: "They laid hold upon one S*imon*, a *Cyrenian*."
b. Acts 13:1. The sentence: "Barnabas, and Simeon, called the niger…the Cyrenian."
c. Both scripture passages have been shortened for brevity, only to discuss the name(s) and country mentioned to identify the same characters. We will not include the passages in their entirety in this exercise. Observe,
d. Similarity of names. These two passages of scriptures similarly mention these two names. The *proper name* of these two men is *Simon*. However, being objective, we must substantiate (validate) this through our GPE. Only then can we confidently state they are the same person! Let's summarize these critical facts. Observe,
1) The Simon in Luke's Gospel was from Cyrene or was a Cyrenian. Indeed, we can agree that a *man*, a certain *one*, must be that certain *Simon*.
2) The Simon in Luke's Acts of the Apostles is a disciple, a convert to the gospel of Christ.
3) The surname. The Gospels neither mention any given "surname" by the writers. Yet, in Acts 13:1, a man named "Simeon called (surname) Niger" is a disciple and leader in the church at Antioch.
e. Conclusion: The man "called Niger," who, in my judgment and other Dissertation, was proven to be Simon, who later became a leader in the church at Antioch. All this came later and can be traced in the *Acts of the Apostles*, which we reviewed in this dissertation. For now, this is only my opinion. My task will be to show that this is the case through our GPE.
5. A.T. Roberston, a Greek Scholar and Author. Penned these words for our consideration. "It is pitiful to think how the Bible has been abused by men who did not know how to interpret it. Many a heresy has come from a misinterpretation of Scripture. The worst heresy is a half-truth. The literalist carries it to one extreme and the speculative theorist to the other. The only cure for wrong criticism is right criticism. The people find themselves at the mercy of every new "ism" because they are themselves so poorly instructed in the Bible. Sometimes, the preacher does not know how to expose the subtle error before it is too late," Page 84. See Reference Section.
a. Men of Great learning in Greek, Latin, and Hebrew should be held in high esteem. Through hard work, study, and education, these have been permitted to know the Sacred Text "personally." They are good at commending and applauding their colleagues for their Literary Achievements (Greek New Testament, Interlinear, English Bible Translations, etc.).
1) Yet, they follow a long line of parading men who have been honored and commended of men while they fall prey to the same praise from them but, sadly, receive none from God.
2) Solomon wrote: "Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips," Proverbs 27:2; Proverbs 25:27.
3) Jesus said:" How can you believe, which receive honor one of another, and seek not the honor that cometh from God only?" John 5:44. These men "love the praise of men, rather than the praise of God," John 12:42-43. They lobby for their colleagues' endorsements rather than God's certification.

4) Paul wrote: "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves, but they measure themselves by themselves, and comparing themselves among themselves, are not wide…For not he that commendeth himself is approved, but whom the Lord commendeth," 2 Corinthians 10:12-18.
b. The truest commendation is that which cometh from above. Citing A.T. Robertson, can we applaud and commend those who can correct error but fail in the highest good we can bring for men and God? Being able to speak, write, and interpret the most remarkable book given to humanity, but for the approval of men, remain silent in providing "right criticism" to one's colleague's work and yours to correct errors when presenting the word of God of life to the world.
c. Like David, "For a day in thy courts *is* better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness," Psalms 84:10. To be seen by Him as one of true faith, righteousness, and integrity is far more rewarding than the praise and honor of noblest men.
d. Commendation. I will never receive a Nobel Prize or gain national prominence for this work of faith. However, I will live in this life and rest in eternity for "speaking the truth in love" in "defense and confirmation of the gospel of the grace of God," Ephesians 4:15; Acts 20:24; Philippians 1:7-20. Okay, then you might be asking,
D. What is Greek Parsing? Definition: "Greek Parsing means to divide (a sentence) into grammatical parts and identify the parts and their relationship. To describe (a word) grammatically by stating the part of speech and explaining their inflection and syntactical relationships." Merriam-Webster Dictionary. See Reference Section. In this case, a sentence in the Greek manuscript is examined by case, number, and gender. (Insertion is mine). We will begin our discussion by explaining the Definite Article and the case, number, and gender of the Nominative Case of the Greek proper names and nouns in our text of discovery, Luke 23:26 and Acts 13:1, or T-NSM.
1. Definite Article: "The *definite article* (a kind of determiner) serves an additional function to match a *noun, adjective, or participle* to the word it describes. The definite article, "ὁ," is usually translated as "*the,*" in English. See Table 1, Case Forms below. However, the rules governing the definiteness of words vary in different languages, so the article must always be translated according to *the conventions* of the target language." The target language, in this case, is English. The definite article, in this case, is coded as T-NSM. This string of names is in the Nominative Case because they are the sentence's subject. When the definite article precedes the subject of the sentence, the:
a. T – indicates its presence. The *definite article* contains the *same standard word endings* as an adjective. Much like a typical adjective, *the definite article* describes *a noun* but includes a much more comprehensive range of functions than a typical adjective. The definite article *must always agree* on the case, number, and gender with the word *(noun or pronoun)* it makes *definite* in the sentence. Table 1, Case Forms, presents four kinds of definite articles: in case, number, and gender. They are *nominative*, genitive, dative, and accusative. In number, they are singular and plural. And finally, in its gender, they are masculine, feminine, and neuter (neither masculine nor feminine). Please refer to *Table 1* during your review of the exercise.
b. N – represents the nominative case. There are five different case endings in Koiné Greek: *nominative*, genitive, dative, accusative, and vocative. [Vocative voice is not included in this table.] NOTE: All definitions, explanations of Greek terms, and tables are from: "[UnfoldingWord®Greek Grammar.]" The two tables below are added to this dissertation, so you might consult them as you read it. For more information, see the Reference Section. Observe,

Table 1. Explanation of Case Forms
Table 2. Explanation of Master Case Endings
1) The Nominative case indicates *the subject of a sentence* and other words that describe the subject, such as a predicate nominative or predicate adjective. It is also used for adjectives and participles, modifying the sentence's subject. These may also have a linking verb in the sentence that helps to connect the predicate adjective to the subject, i.e., noun, pronoun, or participle. If the definite article's case form is present, it would be in the Nominative Case in Table 1 and appear as "ὁ." See Case Forms below.

Case Forms

Gender	**Masculine**	**Feminine**	**Neuter**
Singular	*M*	*F*	*N*
Nominative	ὁ	ἡ	τό
Genitive	τοῦ	τῆς	τοῦ
Dative	τῷ	τῇ	τῷ
Accusative	τόν	τήν	τό
Plural	*M*	*F*	*N*
Nominative	οἱ	αἱ	τά
Genitive	τῶν	τῶν	τῶν
Dative	τοῖς	ταῖς	τοῖς
Accusative	τούς	τάς	τά

Table 1

2) The Genitive case indicates possession. However, the genitive can indicate many other relationships between two entities in a sentence, such as separation or relation. In limited situations, it can also indicate that some prepositions take their complement in the genitive case.
3) The Dative case indicates the indirect object of a verb. However, the dative case is commonly used to express location, means, or agency. Some prepositions take their object in the dative case.
4) The Accusative case indicates the Direct Object of a verb. However, the accusative case is also commonly used to express the object of an infinitive. Some prepositions take their object in the accusative case.
5) The Vocative case indicates the addressee of a speech, that is, the person being spoken to in a conversation.
c. S – Number. The number in Greek will be either:
1) Singular means the subject is only one person or thing.
2) Plural means the subject is many persons or things.
3) The Noun will also have the same case, number, and gender of the definite article.
d. M – gender. There are three different kinds of gender endings: masculine, feminine, or neuter.
1) The Masculine ending indicates that the grammatical gender of that word is masculine.
2) The Feminine ending indicates that the grammatical gender of that word is feminine.
3) The Neuter ending indicates that the grammatical gender of that word is neuter.
NOTE: See Table 1 above to identify each Case Form in the Exercise.
2. Indeclinable Greek Words. Indeclinable proper nouns, in the Greek New Testament, are *proper nouns* that do not change form. Most Greek nouns have different forms to indicate *case, number, and gender*. [The *forms* that will not change are case, number, and gender.] An "indeclinable proper noun"

is a *proper noun* that does not change forms to indicate how the author is using it in a sentence. Some examples are "Barnabas," "Simon," "Cyrene," and "Saul." Proper names would be "N" for nouns.
3. Declinable Greek Words. The term "decline" refers to the changes in form (spelling) that most Greek words undergo to show how they function in a sentence. If a word is "declinable," it has different forms to indicate how it is used in a sentence. Most Greek nouns have different forms to indicate *gender, number, and case*. Not all Greek words change forms to show how they function in a sentence. Before we begin,
NOTE: Open the BLB.org App. In the search window, type in Acts 13, and then select the "Search Arrow" to open BLB to our text of discovery. Please scroll down and select Act 13:1. Act 13 will open in the Interlinear View. First,
a. Scroll through the Text Receptus, identify each name, then move to the right of the page, and select the code under the Parsing [?] heading.
b. Begin with "Barnabas." Notice Barnabas is coded as N-NSM, or [Noun-Nominative Singular Masculine].
1) Select it, and it will open the Greek Parsing Box. Review Panel 1, the Inflection, Root, Strong's G, English, Code, Long (vow).
2) Review Panel 2 for its Speech, Case, Number, and Gender. Clicking on each Greek name will open this Box, and the *Inflected Greek* word will be highlighted in the *Textus Receptus* Interlinear. Both words will be spelled alike: [Inflection: Βαρναβᾶς | TR: Βαρναβᾶς].
c. Click on each proper name. Each name under the Parsing Tab is given the Parsing code N-NSM.
d. However, Simeon, Niger, and Manaen are coded as N-PRI.
NOTE: N-PRI means Indeclinable Proper Noun. An indeclinable proper noun is a proper noun that does not "decline" (change its spelling) to indicate how it is functioning in a sentence. An indeclinable proper noun will generally have the exact spelling each time it occurs in the New Testament. These are Nouns that do not decline or change form. Notice, however, that,
e. Lucius, Saul, and Cyrene are also coded as N-NSM. Refer to Table 2 and identify the correct case ending for these proper names. Case Endings for the Nominative Case are "ος" and "ς." Make a note of this for later reference. Now let's proceed to our,
4. Text of discovery. With this done, we are now listing the two scriptures that will help us apply all the "front matter" discussed in this dissertation. There are two scripture passages from the TR in BLB.org, Luke 23:26 and Acts 13:1. We propose to examine these passages during our GPE, comparing them by case, number, and gender. The text of discovery:
a. Luke 23:26, The EGNT reads: "And…they laid hold upon Simon, a Cyrenian, and on him, they laid the cross."
b. Acts 13:1, The EGNT reads: "Now there were…at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger…of Cyrene…and Saul."
E. Greek Parsing Exercise (GPE). This exercise will examine each text of discovery in two texts where "Simon" and "Simeon" appear. We list two references to compare during our GPE. Consider,
1. We seek to confirm that *Simon* in Luke 23:26 is the same *Simon* in Acts 13:1. This author believes the Greek text supports "S*imon*" as the correct person's name in each text. However, we will allow their case, number, and gender to be the final authority.
2. Recall Greek Parsing: "Means to divide (a sentence) into grammatical parts and identify the parts and their relationship to each other."

3. In this case, we are examining words and phrases in a sentence from Greek to connect its adjective or verb to its proper definite article, noun, or pronoun that agrees within the text by (case, number, and gender). We will allow the case, number, and gender of words or phrases in these sentences to define their relationship in the text. Observe,
NOTE: [Declension: In our exercise, the ending or stem of the Greek word determines its case, number, and gender. The 2nd declension singular, masculine ending in the Nominative Case is "ος" and "ς" in Table 2, the Master Case Endings, below. Notice that the definite article "ὁ" precedes the noun "Barnabas and Simeon" in this sentence. See Table 1 Case Forms above. Any other noun, pronoun, adjective, or participle must also be in the same case, number, and gender within this sentence.] Stay with me. This information is vital for our exercise. It will all come together. Continuing,

Explanation of Master Case Endings

Master Case Endings							
First and Second Declension							
	2nd Declension		1st Declension			2nd Declension	
Singular	Masculine		Feminine			Neuter	
Nominative	ος	ς	α	η	-	ον	ν
Genitive	ου	υ	ας	ης	ς	ου	υ
Dative	ῷ	ι	α	η	ι	ῷ	ι
Accusative	ον	ν	αν	ην	ν	ον	ν
Plural	Masculine		Feminine			Neuter	
Nominative	οῖ	ι	αῖ	αῖ	ι	α	α
Genitive	ων	ων	ων	ων	ων	ων	ων
Dative	οῖς	ῖς	αῖς	αῖς	ῖς	οῖς	ῖς
Accusative	οῦς	ῦς	ας	ας	ς	α	α

Table 2

4. We have listed two passages of scripture in the New Testament that mention the name Simon. [Simon being a proper name (noun) where it is found in the scriptures]. Observe,
E1. Making "Heads and Tails" of this Exercise. Let's combine all this front-matter work as we apply it to our GPE. Who is Simon of Cyrene? Can we confidently say he was or was not the same Simon Luke wrote about in Luke 23:26 and Acts 13:1? We will begin by discussing the exercise parameters. There will be seven columns of the scriptures being examined in the exercise.
1. They are:
a. Column 1: The Greek text in the sentence or phrase to be examined.
b. Column 2: The English equivalent translation of the sentence or phrase.
c. Column 3: The Strong's G-number.
d. Column 4: The Inflected, Root & Transliteration.
e. Column 5: The Parsing Code.
f. Column 6: The Greek Manuscript 270.
g. Column 7: The Greek Manuscript 1992.
NOTE: Refer to Table 2 for the Greek words, Master Case Endings in this Exercise. We have included Columns 1-7 from the Exercise so you can refer to them as you review the dissertation.

2. Comparison. The comparison of the Greek text under discovery. The man named Simon is being compelled to carry the cross of Jesus up the hill called "Golgotha," where He will be crucified.
a. Luke 23:26 reads: "And as they led him away, they laid hold upon one *Simon*, a Cyrenian, coming out of the country, and on him, they laid the cross, that he might bear *it* after Jesus." BLB.org.
1) The subject is one *Simon, a Cyrenian,* coming out of the country. – TR
2) The sentence is coded:
NOTE: See Table 2 for the 2nd Declension of the Genitive Case.

Τινος	Σίμωνος,	Κυρηναίου,	ἐρχόμενου	ἀπ᾽	τοῦ	ἀγροῦ
One	*Simon,*	*Cyrenian,*	*coming*	*out of*	*the*	*country*
G5100	G4613	G-2956	G2064	G575	G3588	G68
Tis	*simōn*	*kyrēnaios*	*erchomai*	*apo*	*the*	*agros*
X-GSM	N-GSM	N-GSM	V-PNP-GSM	PREP	T-GSM	N-GSM
Τινος	Σωμηνοίς,	ὁ Κυρηνοῖς	ἐρχόμενου	ἀπ᾽	τοῦ	ἀγροῦ
Τινος	Σωμηνοίς,	ὁ Κυρηνοῖς	ἐρχόμενου	ἀπ᾽	τοῦ	ἀγροῦ

a) X - Indefinite Pronoun, N – Noun, T – Definite Article, GSM - Genitive Singular Masculine.
b) V-Verb – PNP - Present Middle or Passive Deponent Participle.
3) Manuscript 270, Luke 23:26, "Σωμηνοίς, ὁ Κυρηνοῖς."
4) Manuscript 1992, Luke 23:26, "Σωμηνοίς, ὁ Κυρηνοῖς."
5) Corrective comments. In this text, a few Greek word cases need to be corrected. The TR and The New Testament in the Original Greek have been translated Σίμωνα Τινα. See WH-GNT page 181.
a) The words Τινος and Σίμωνος in Greek appear in the sentence in the Nominative Case in the TR and the EGNT, on page 233, respectively. However, they are coded in the Genitive Case. See Luke 23:26 in the BLB.org.
b) The Greek word Κυρηναίου is also coded in the Genitive Case as well.
c) The Greek word Κυρηναίος is a proper noun and should be coded in the Nominative Case.
d) The Greek words Τινος, Σίμωνος and Κυρηναίος all appear in our Greek Manuscripts in the Nominative Case.
e) The Greek word ἀγροῦ is correctly translated as *country*. I direct your attention now to Acts 13:1.
b. Acts 13:1. Reads, "Now there were…at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger…of Cyrene…and Saul." BLB.org.
1) The subject is the *Simeon* (or *Simon*), who was called *Niger,* the *Cyrenian*. – TR
2) The sentence is coded:
NOTE: See Table 2 for the 2nd Declension of the Nominative Case.

Συμεὼν,	ὁ	καλούμενος	*Niger*	ὁ	Κυρηναῖος
Simeon,	*the*	*called*	*niger,*	*the*	*Cyrenian*
N-PRI	G3588	G2564	N-PRI	G3588	G2956
symeōn	*ho*	*kaleō*	*niger*	*ho*	*kyrēnaios*
N-NSM	T-NSM	V-PPP-NSM	A-NSM	T-NSM	N-NSM
Συμεώνος	ὁ	καλούμενος	*niger*	ὁ	Κυρηναῖος
Συμεώνος	ὁ	καλούμενος	*niger*	ὁ	Κυρηναῖος

3) Manuscript 270, Acts 13:1, "ὁ Συμεώνος."
4) Manuscript 1992, Acts 13:1, "ὁ Συμεώνος."
5) Corrective comments. Considering the entire scripture verse, this translation appears to have numerous errors. However, we are focusing on the sentence: "Simeon that was called Niger…of

Cyrene." Recall that we propose establishing that Simon in Like 23:26 is the same Simon in Acts 13:1. Therefore, we proceeded as follows. Refer now to BLB.org.

a) We observe that Συμεὼν and Νίγερ are classed as N-PRI, which means Indeclinable Proper Nouns. Recall earlier in our discussion that proper names (nouns) do not change their spelling or form, i.e., case, number, and gender. Therefore, we must determine the correct spelling of the Greek word Συμεὼν and Νίγερ in this sentence. N-PRI refers to words of other dialects, like Latin, Hebrew, or Aramaic. This might have proposed the problem for the translators.

b) The Greek word translated Νίγερ, or Niger, is *not a proper name* (noun) but an adjective. Niger is Latin for "*black*." W. E. Vine codes black, blackness as G-3189. Therefore,

c) We used *Black* because, in Greek, it is *Melas*, coded G-3189, an adjective or A-NSM. [Nominative Singular Masculine]. It appears in our sentence in the BLB.org as N-PRI.

d) Therefore, we glossed *Nige*r into our English word "black" and coded it as G-3189 A-NSM.

e) Niger is now a *descriptor* in this sentence as *an adjective* to its noun "Simon" and the *linking verb* "called." An adjective is a word, phrase, or clause that adds more clarity or description to the subject, and the adjective *must agree* with its noun, pronoun, or participle in case, number, and gender.

f) Therefore, we removed the NPI—An Indeclinable Proper Noun coding from column 5 and replaced it with A-NSM. There were no indeclinable words in Acts 13:1. The two NPI references, one to the noun Simeon and two to the other noun, translated as *Niger* and *Μαναήν*. Here's what remains unresolved in this text. Observe,

6) Greek word endings for Συμεὼν. Referring to Table 2 above, we can verify that the correct definite article, nouns, adjective, and participle must be in the 2nd Declension of the Nominative Case. Observe,

a) Notice Columns 6 and 7 above; their definite articles, nouns, verbs, and adjective(s) *all contain* the same *standard case* endings, i.e., ὁ, ς, ος. [2nd declension, NSM]. The nouns Συμεώνος and Κυρηναῖος and the remaining Greek words in this sentence are all in the Nominative Case. Notice that the name Συμεὼν is in the accusative case, according to Table 2. However, it is coded as NPI in the BLB.org.

b) The definite article "ὁ" *is not an* adjective but performs or acts like an adjective in *form and function*. See Table 2 above. The *adjective* "μέλας" now describes any noun, pronoun, or participle in the sentence and agrees in case, number, and gender. BLB.org. The Latin word "Niger" could appear in this sentence as a noun. It was determined to be an adjective and now appears rightly in this sentence.

c) The name Συμεὼν was changed to Σίμωνος as it appears in Luke 23:26. We removed the code N-NPI and coded Σίμωνος as G-4613, which allows all the proper names in this sentence to be in the Nominative Case, per Table 1, and 2.

d) This sentence has *a participle* in the verb "*called" or "-ed*" in "P"-NSM and is assisting in describing the action of the verb's participle "*-ed*" and adjective "black," between its two nouns, Simon *and* Cyrene, which now agree in the case, number, and gender. The sentence: The *Simon*, called black, the *Cyrenian*. This sentence had no N-NPIs as used in the BLB.org. If, however, Σίμωνος, as found in Luke 23:26, is being classed as an indeclinable proper noun, this author would agree. This is precisely what I am contending: Simon in Luke 23:26 is the exact spelling as Simon in Acts 13:1. Thus, they should be correlated with any other proper name (noun) within the string bearing the same case, number, and gender.

e) Conclusion: In this GPE, we observed that: In Acts 13:1, the sentence's subject is *the* Simeon, called Niger, *the* Cyrenian. -TR [Therefore, the meaning is that Simeon or Simon called Niger, is the Cyrenian.] This should be the case in the Gospels and the Book of Acts if they are the same person.
i. The definite article "the" was not translated to make definite the noun, Simeon. But instead, to make the adjective "being called" definite. Therefore, Simeon was miscoded as N-PRI, the verb "called" as V-PPP-NSM, the word Niger miscoded as N-PRI, and the definite article "the" and the noun Cyrenian rightfully coded as T-NSM and N-NSM, respectively. See the sentence below.
ii. With the results of our GPE added, the sentence is now presented as indicated below:

Σίμωνος,	ὁ	καλούμενος	μέλας,	ὁ	Κυρηναῖος
Simon,	the	called	black,	the	Cyrenian
G4613	G3588	G2564	G3189	G3588	G2956
Simon	ho	kaleo	black	ho	kyrenaios
N-NSM	T-NSM	V-PPP-NSM	A-NSM	T-NSM	N-NSM

NOTE: The EGNT, See Σίμωνος, and note "v" at the bottom, Page 233, Luke 23:26. Observe now,
iii. The last correction needed to complete this exercise was to remove NPI from *Simeon*. The name *Simeon* did not agree with the sentence's definite article, adjective, verb, or participle. We then replaced *Simeon* with *Simon* from (Σίμωνος) in Luke 23:26, thus completing the GPE. Observe line ii., above now, with this change. With all these corrections added to this sentence, the articles, nouns, the verb's participle, and the adjective now agree in case, number, and gender. Observe,
iv. Therefore, we inserted "*melas*" or "black" as an adjective, coding them G3189, A-NSM, replacing Niger N-NPI in the sentence. The linking verb in this sentence identifies and joins two nouns with one another, i.e., Simeon and Cyrenian." The linking verb "called" participle's "-ed" suffix connects the adjective "black" between its two proper nouns in the sentence. This combines all the articles and nouns with the adjective and participle to the Nominative Case.
v. The definite article "*the*" and the noun "*Simonos*" T-NSM and N-NSM, respectively; the verb's participle in "called" remains V-PPP-NSM, the adjective "black" is now coded A-NSM, and the definite article "*the*" and noun "*Cyrenian*" remains coded T-NSM and N-NSM, respectively. The sentence' Greek Parsing is now correct. The sentence read: "The *Simon*, called *black*, the *Cyrenian*."
3. Corrected Greek Parsing Coding and Translation. We will now provide what should be considered the correct translation and coding of Luke 23:26 and Acts 13:1 based on our research findings and the analysis results of our GPE. We are putting it all together now! We will begin with Luke 23:26. You have already reviewed the probable errors in this verse. The BLB, TR, and WH-GNT should read as indicated below.
a. BLB.org reads, "And as they led him away, they laid hold upon one *Simon*, a Cyrenian, coming out of the country, and on him, they laid the cross, that he might bear *it* after Jesus," Luke 23:26.
1) The subject is one *Simon, a Cyrenian,* coming out of the country. – TR
2) The sentence is coded:

ὸ	Σίμωνος,	Κυρηναίος,	ἐρχόμενου	ἀπ᾽	τοῦ	ἀγροῦ
The	*Simon,*	*a Cyrenian,*	*coming*	*out of*	*the*	*country*
G3588	G4613	G-2956	G2064	G575	G3588	G68
T-NSM	N-NSM	N-NSM	V-PNP-GSM	PREP	T-GSM	N-GSM

a) T - Definite Article, and N – Noun, NSM – Nominative Singular Masculine.
b) V-Verb – PNP - Present Middle or Passive Deponent Participle.
c) PREP – Preposition.
d) T – Definite Article, N- Noun, GSM - Genitive Singular Masculine.

NOTE: See Table 2 for the 2nd Declension of the Genitive Case.
3) Final corrections. Let's begin by working from left to right to address our corrections.
a) In Greek, *Σίμωνος and Κυρηναίος* are designated as proper names (nouns), and in this case, they are correlated to the indefinite pronoun *Τινος*; they were coded in the Nominative Case, 2nd Declension Masculine Gender. So, in the sentence above, we changed their coding to T-NSM G3588 and N-NSM G4613, respectively.
b) Since the indefinite pronoun refers to: "A certain one, someone, any man, or a man, we are obliged to use 'ὸ,' a definite article when preceding a *proper name* (ὸ, *τάς, τὸῦ, or ὸ Σίμων*)," Mark 15:21; Luke 23:26. Strong's G3588. "ὸ," is a definite article meaning "ho," or "the," when it *precedes a noun* in the nominative case. The T- makes the joining noun definite, or "the *Simonos*," in this case. BLB.org. See Table 1, Case Forms, above.
c) It would be proper to have used *ὸ Σίμως* in this verse in that both Simos and Simonos have been seen in other translations of the proper name of Simon. However, to conform to Luke's account, we kept the name *Σίμωνος*.
d) Finally, *Κυρηναίος* or *a Cyrenian,* being also a proper name, should also be coded in the nominative case. Therefore, the definite article and two proper names (nouns) were coded T – NSM G3588, N – NSM G4613, and N-NSM G-2956, respectively. Now in,
b. Acts 13:1. BLB.org reads, "Now there were…at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger…of Cyrene…and Saul."
1) The subject is the *Simeon* (or *Simon*), who was called *Niger,* the *Cyrenian.*
2) The sentence is coded:
NOTE: See Table 2 for the 2nd Declension of the Nominative Case.

Σίμωνος,	ὁ	καλούμενος	μέλας,	ὁ	Κυρηναῖος
Simon,	the	called	black,	the	Cyrenian
G4613	G3588	G2564	G3189	G3588	G2956
Simon	ho	kaleo	black	ho	kyrenaios
N-NSM	T-NSM	V-PPP-NSM	A-NSM	T-NSM	N-NSM

NOTE: EGNT, See Σίμωνος, and note "v" at the bottom, Page 233, Luke 23:26.
3) Final corrections. Corrections that were necessary and made in this Greek Parsing Exercise.
a) W. E. Vine codes black, blackness as G-3189. Niger is Latin for "black."
b) We used *Black* because, in Greek, it is *Melas*, G-3189, an adjective, A-NSM. [Nominative Singular Masculine].
c) Therefore, we glossed *Niger* into our English word "black" and coded it as A-NSM.
d) The word Niger was changed to its coding as an adjective rather than a noun. Niger is a *descriptor* in this sentence as *an adjective* to its noun "Simon" and the *linking verb* "called."
e) The adjective added more clarity or description to the subject and had to *agree* with its noun, pronoun, or participle in case, number, and gender.
f) Therefore, we removed the NPI—An Indeclinable Proper Noun coding from column 5 and replaced it with N-NSM for the proper name Σίμωνος.
4) Referring to Table 2 above, we verified that the correct article, nouns, verb, and participle are in the 2nd Declension of the Nominative Case.
E3. Exercise Analysis. This is how we proceeded,
1. First, we considered the name Simon, a certain Cyrenian, as recorded in Matthew 27:32, Mark 15:21, and Luke 23:26, was perhaps in the wrong Case Form. While investigating this in BLB.org, we

found the name Simon's Inflected: Σίμων, and Root: Σίμων, to be Strong's: G4613, and coded N-NSM, or a Noun - Nominative Singular Masculine.
2. Further, after consulting Tables 1 Case Forms and Table 2 Master Case Endings, we determined that the definite article with the joining of the two proper nouns should be in the Nominative Case rather than the Genitive Case. The *end spelling* of the Greek name alerted us that a *definite article* should precede these two proper nouns in the sentence bearing the same case, number, and gender. Therefore, both the definite article and nouns were determined to be incorrectly coded in Luke 23:26.
3. Next, we sought to find whether Simon of the Gospels could also be the Simon in Acts 13:1. We noted that their spelling was the only possible difference before investigating this possibility. We felt that was highly probable because of their case endings. We utilized all available resources in this search. By consulting and analyzing,
a. Translators. See Para. B.1. Translations above.
b. Manuscripts. See Para. B.2. Manuscripts above.
c. Commentaries. See Para. B.3. Commentaries above.
d. Dictionaries. See Para. B.4. Commentaries above.
e. Conclusion: Through diligence and persistence, we located and documented definitive evidence to affirm our hypotheses: Simon of the Gospels was the character Luke referenced as Simon the Cyrenian in the gospels of Luke and the Book of Acts. [Surnames were used to distinguish the difference between Simon and the others. Barnabas, the surname for Jose, and Simon, who is surnamed "black," to identify him from other Simons (Peter and Simon the leper). See Acts 4:36-37; Acts 10:5-6. Luke gave this Simon the surname "black." I am confident it was given without offense!
4. Finally, to confirm our findings, we conducted a Greek Parsing Exercise to validate them. During this exercise, we located some notable findings that changed the dynamics of Luke 23:26 and Acts 13:1. You have them in this dissertation, and I need not again inform you of their importance. If you choose to dispute them, I only ask that you *first review the contents* of this entire dissertation for yourself [and chase your possible rabbits!] Therefore, let me present my *final summation* to no longer belabor on you. I thank you for your patience and kindness. Consider the,
E4. Americanization of Literature. There was an explosion in the dissemination of information in the last part of the 1800s. Some revivalists called it the "Age of Enlightenment," while others saw it as the *Age of American* Censorship. Returning to William Tyndale and the Americanization of American Literature, way before the 1800-1900s, he undoubtedly was using a manuscript dating from the 1400-1500s. In that case,
1. The Tyndale Bible (TYN). "Generally, refers to the body of biblical translations by William Tyndale into Early Modern English… (dates are from) 1522–1535. Tyndale's biblical text is credited with being the first Anglophone Biblical translation to work directly from the Greek…and Pentateuch (from the) Hebrew texts. However, it relied heavily upon the Latin Vulgate and German Bibles. Furthermore, it was the first English biblical translation that was mass-produced due to new advances in the art of printing…The term "Tyndale's Bible" is not strictly correct because Tyndale never published a complete English-language Bible. Before his execution, Tyndale had translated the New Testament." Tyndale Bible. (2025, January 24). In Wikipedia. (Additions are mine.) [https://en.wikipedia.org/wiki/Tyndale_Bible.]
a. History. The chain of events that led to the creation of Tyndale's New Testament possibly began in 1522, when Tyndale acquired a copy of Luther's German New Testament. Tyndale began translating it into English, referencing the annotated Latin/Greek text compiled by Erasmus from

several Greek manuscripts with texts then thought to pre-date the Latin Vulgate (whose Latin Gospel translations owed to Jerome but whose Epistles come from Old Latin versions.) In Wikipedia. [https://en.wikipedia.org/wiki/Tyndale_Bible.]
b. The Tyndale Bible was the product of Luther's German New Testament, translated into English. The Tyndale Bible (TB) of 1526 was his finished work. The Cover Page of this Bible adds [Translated Verbatim]. The First Edition remained free of racial and religious bias. We can theorize that the errors that followed within the American Versions of the New Testament were not a part of Tyndale's Bible (TYN) of 1526. The quotations from it within this work are examples of William Tyndale's scholarship and integrity.
c. The TYN was *translated verbatim* from Luther's German New Testament into the Tyndale Bible of the New Testament. Both pre-date the birth of America and all its influences in the free market of the printed press, which exploded in the 1800s and 1900s in America.
d. We can further be confident that TYN of 1526, translated Luke 23:26 and Acts 13:1, accurately accounts for how earlier Greek Manuscripts of the New Testament read. My review of Interlinear, which was recopied, began around 1973. Americanization has influenced literature chiefly by suggesting that: "Nothing good can come out of Nazareth," John 1:46. Like the 1800s, there is now another great awakening, "a hunger and thirst for righteousness," Matthew 5:6. However,
2. America's mechanization of the printing press also brought about the "Americanization of Literature" policy before being produced, sold, and distributed to its readers. Other Nations quickly saw the ease of printing, manufacturing, and sales of literature in America, including the Holy Bible and the Greek-English Interlinear. The freedom of the press does not always include the honest reporting of facts or the truth being published. In conclusion, let me mention someone who wrote about this problem. Observe,
3. Dr. Edwin Palmer. Archdeacon of Oxford, in The Greek Testament, with the readings adopted by the Revisers of the Authorized Version, published by the Clarendon Press, Oxford, in 1881, wrote: "The year of 1881 is fruitful above any other in editions of the New Testament in Greek, and the Revised English Version and the demand for the latter in Great Britain and the United States is beyond all precedent in the history of literature. We may well call it the year of the republication of the Gospel. The immense stimulus thus given to a careful and comparative study of the words of Christ and his apostles must bear rich fruit. The first printed edition of the Greek Testament in 1516 was followed by the great Reformation of 1517. May the numerous editions of 1881 lead to a deeper understanding and wider spread of the Christianity of Christ!" Page Ixxxvi – Ixxxvii.
a. Dr. Palmer, New Testament Scholar. In Wikipedia, the free encyclopedia, we find:
1) "In 1881, Palmer edited *The Greek Testament With the Readings Adopted by the Revisers of the Authorized Version*, producing a Greek New Testament text representing the basis of the *Revised Version*. In the 1881 Revision, it was stated, "A revision of the Greek text was the necessary foundation of our work, but it did not fall within our province to construct a continuous and complete Greek text." Palmer's text was a *post facto* text, designed to meet the need of showing the Greek behind the decisions of the English committee, but worked up after completion of the English version of the New Testament rather than being the Greek text translated by the Committee. Later parallel editions from Oxford and Cambridge included a Received Text from Palmer's edition. Frederick H. A. Scrivener assisted Palmer. The 1910 edition by Alexander Souter reproduces Palmer's text." It continues,

2) "According to a booklet co-authored by Palmer, "Let a competent reader examine the Greek text outlined in the Oxford edition of Archdeacon Palmer... He will find, we believe if he looks through the whole volume, not more than sixty-four readings in the Greek text of the Revisers, which are to be found in the text of Dr. [Brooke Foss] Westcott and Dr. [Fenton John Anthony] Hort, and are not to be found in the Received Text or the text of [Karl] Lachmann or [Constantin von] Tischendorf or [Samuel Prideaux] Tregelles." Edwin Palmer. (2024, July 9).
In *Wikipedia*, [https://en.wikipedia.org/wiki/Edwin_Palmer.] Palmer's comments on Revisers.
b. Dr. Palmer wrote in the Anglo-American Bible Revision, p. 92. In a later article (Sunday School Times, Phila., May 28, 1881), page liv–lvi. These words,
1) First, "The greatest service that the scholars who have devoted themselves to critical studies and the collection of critical materials have rendered has been the establishment of the fact that, on the whole, the New Testament writings have come down to us in a text remarkably free from *important corruptions*, even in the late and inferior manuscripts on which the so-called 'received text' was founded; while the helps which the New Testament is thus rendered uncertain…etc." [Quotation shortened for brevity.]" He continued,
2) Further, "Moreover, the large number of various readings is a positive advantage in ascertaining the true text. The wise man's word (Solomon) may be applied here: "In the multitude of counselors, there is safety, (Prov. xi.14). The original reading will surely be preserved in one or more of these sources. Hence, we need not resort to subjective conjectural criticism, which never leads to absolute certainty, as in the case of the ancient classics. The very multitude of readings is the best guarantee of *the essential integ*rity of the New Testament." [Quote edited in active voice, addition mine].
3) Lastly, "This fact was long ago, as clearly stated by Richard Bentley when the text's resources were not nearly so abundant. Fertile and ingenious as he was in his conjectural emendations of classical authors, he yet declares, in his Prospectus for a new edition of the Greek Testament (1720), that "in the sacred writings there is no place for conjectures and emendations (estimations). Diligence and fidelity, with some *judgment and experience*, are the characters here requisite (necessary)," Page liv – lvi. I suppose,
c. [Stated, in layman's terms, the most accurate and transparent picture seems to emerge when we look earnestly at a thing's smaller pieces.] This is what we have done in this dissertation. We gathered many smaller pieces; however, when they were brought together, the actual character Luke wrote of was Simon, who emerged as the same Simon who helped Christ bear His cross and was later appointed as an overseer of the church at Antioch to oversee the dissemination of the gospel of the grace of God was carried into all the Gentile nations throughout the then-known world, and indeed, the "hand of the Lord was with them," Acts 11:19-21; Acts 13:1-3.
4. I am confident that the Tyndale Bible of 1526, First Edition, which was translated and written by him from Martin Luther's New Testament, is the most accurate translation of the earlier Greek Manuscripts that existed then and now (as you have already witnessed in this dissertation). Any amendments, changes, or alterations could not reflect his work. Thank you again for your patience and attention. In conclusion, let me provide everyone with these words of warning. Do not be deceived; "Every sin and disobedience shall receive a just recompense of reward," Hebrews 2:1-4; Revelation 22:18-19. Before I close this dissertation, here are some other Greek Manuscripts and earlier Translations of the New Testament, the Gospels, and the Book of Acts in several other Languages for your review.

5. Other Greek Manuscripts. Below are some other Greek manuscripts identifying Simeon as Simon for your review. Observe,

a. Greek Manuscript 1991, New Testament Image 160, Page 156. Acts 13:1, Text reads: "ὅ.τε. Βαρνάβας καὶ ὁ Συμεὼν, καλούμενος Νίγερ, καὶ Λούκιος ὁ Κυρηναῖος." [As *the* Barnabas and *the Simon*, called *Niger*…*the Cyrenaios*.]

b. Greek Manuscript 261, New Testament Image 169, Page 164. Acts 13:1, Text reads: "ὁ τα Βαρνάβας kai ὁ Συμεὼν, kai καλούμενος Νίγερ, καὶ Λούκιος ὁ Κυρηναῖος." [As *the* Barnabas and *the Simon*, called Niger…*the Cyrenaios*.}

c. Monastery of the Lavra Omega 20 (Greg. 1628) New Testament 1400 A.D. Image 141, Page 138. Acts 13:1, Text reads: "ὅ.τε. Βαρνάβας καὶ ὁ Συμεὼν, καλούμενος Νίγερ, καὶ Λούκιος ὁ Κυρηναῖος." [As *the* Barnabas and *the Simon*, called *Niger*…*the Cyrenaios*.]

NOTE: In this string of proper nouns (names), Simeon will take on *Simonos* to correlate with the other names in the nominal case. The text will read: "The *Simὼνος*, called *Malas,* the *Cyrenaios*." See Luke 23:26 for this name description in BLB.org. Finally, here are some,

6. Earlier Translations of the New Testament, the Gospels (Matthew, Mark, and Luke), and the Acts of the Apostles. These are quotations from the New Testaments of translations from other Languages not having been influenced by the Americanization of Literature published in the United States of America. Observe,

a. The Holy Bible, Translated from The Latin Vulgate, Old and New Testament, 1609 and 1582, respectively. By Boston: Patrick Donahoe, 23 Franklin Street, 1858. Library of Congress, 1897.

1) Gospels, Matthew, pages 22-23; Mark, page 41; and Luke, page 65, "Simon of Cyrene, or a Cyrenian" in all references.

2) Acts of the Apostles, Acts 13:1, "Simon who was called Niger," Page 94.

b. The New Testament: Translated from The Syriac Peshito Version. The New Testament on the Book of the Holy Gospel of our Lord and our God, Jesus The Messiah, by James Murdock, D. D., New York: Published by Stanford and Swords, NO. 137 Broadway, 1851. Library of Congress, 1851.

1) Gospels, Matthew, page 58; Mark, page 96; and Luke, page 159, "Simon of Cyrene or a Cyrenian" in all references.

2) Acts of the Apostles, Acts 13:1, "Simon who was called Niger," Page 239.

c. Other Bible of the New Testament's translations of Acts 13:1. See Reference Section. BibleHub.com.

1) Tyndale Bible of 1526, "There were at Antioch in the congregation certayne Prophets and teachers: as Barnabas and *Simon called Niger* and Lucius of Cyrene and Manahen Herode the Tetrarkes norsfelowe and Saul," Acts 13:1.

2) Coverdale Bible of 1535, "There were at Antioch in the congregation prophets and teachers, as *Barnabas and Simon called Niger,* and Lucius of Cyrene, and Manahen Herodes the Tetrachas norsfelowe, and Saul," Acts 13:1.

3) Catholic Public Domain Version, "Now there were, in the Church at Antioch, prophets and teachers, among whom were Barnabas *and Simon, who was called the Black*, and Lucius of Cyrene, and Manahen, who was the foster brother of Herod, the Tetrarch, and Saul," Acts 13:1.

4) Douay-Rheims Bible, "Now there were in the church which was at Antioch, prophets, and doctors, among whom was Barnabas, and Simon, who was called Niger, and Lucius of Cyrene, and Manahen, who was the foster brother of Herod, the Tetrarch, and Saul," Acts 13:1.

d. Other Languages of the translations of Acts 13:1. See Reference Section. BibleHub.com.

1) Hechos 13:1 Spanish: Sagradas Escrituras 1569, "Había entonces en la Iglesia que estaba en Antioquía, profetas y maestros: Bernabé, *y Simón el que se llamaba Niger,* y Lucio Cireneo, y Manaén, que había sido criado con Herodes el tetrarca, y Saulo," Acts 13:1.
2) Hechos 13:1 Spanish: Reina Valera 1909, "HABIA entonces en la iglesia que estaba en Antioquía, profetas y doctores: Bernabé, *y Simón el que se llamaba Niger,* y Lucio Cireneo, y Manahén, que había sido criado con Herodes el tetrarca, y Saulo," Acts 13:1.
3) Apostelgeschichte 13:1 German: Luther (1912), "Es waren aber zu Antiochien in der Gemeinde Propheten und Lehrer, nämlich Barnabas *und Simon, genannt Niger,* und Luzius von Kyrene und Manahen, der mit Herodes dem Vierfürsten erzogen war, und Saulus," Acts 13:1.
4) Apostelgeschichte 13:1 German: Modernized, "Es waren aber zu Antiochien in der Gemeinde Propheten und Lehrer, nämlich Barnabas und *Simon, genannt Niger,* und Lucius von Kyrene und Manahen, mit Herodes dem Vierfürsten erzogen, und Saulus," Acts 13:1.
5) Actus Apostolorum 13:1 Latin: Vulgata Clementina, "Erant autem in ecclesia, quæ erat Antiochiæ, prophetæ, et doctores, in quibus Barnabas, *et Simon, qui vocabatur Niger,* et Lucius Cyrenensis, et Manahen, qui erat Herodis Tetrarchæ collactaneus, et Saulus," Acts 13:1. If you find fault with any part of this dissertation, here is my,
7. Recommendation: The evidence has been found and documented and is available for your review if you choose to dispute our findings. Maybe one of the many Interlinear Publishers will undertake the task of investigating these findings themselves. I am saddened that it took so long for someone to attempt to correct this *probable error* of the translators. I also rejoice that now, these dedicated and faithful "men of color" have been finally given the credit they rightly deserve in their "work of the ministry," 2 Timothy 4:5. Without them, the Gentile Nations might have never received the "gospel of the grace of God," Acts 20:24. Thank God for the Antioch Church of Christ! I pray you will help me inform the entire world! As I conclude, let's review what was discussed in this dissertation.

CONCLUSION
A. Outline.
1. Who Is Simon of Cyrene?
B. Summary of Main Points.
1. This dissertation was written to establish that the Simon in Luke's gospel, who carried the cross of Christ, is the same Simon in the Book of Acts who became a leader to help spearhead the spread of the gospel of Christ into all the Gentile nation in the then-known world. And the same Simon Luke "called Niger," of Cyrene in Acts 13:1. I believe we met the burden of proof in this dissertation!
2. First, this work began by researching writers and authors of Translators, Manuscripts, Commentaries, Bible Dictionaries, and online research into the name and title of Simon and Cyrenian (in Greek, Latin, German, Roman, and African), all of which predate the 19th Century. Recall that Greek, Latin, and Hebrew were the most widely spoken languages in the *then-known* Roman world, John 19:19-20. We left no stone unturned. We examined several Greek manuscripts and other translations to see if there were any changes in their spelling, case, number, and gender.
3. Next, this work culminated by conducting a Greek Parsing Exercise (GPE) to compare several early translations that mention *Simon* in the Gospel (of Luke) and the Book of Acts of the Apostles. We allowed the spelling of their names in Greek and the case, number, and gender of each passage of scripture to identify the rightful subject of these texts in the New Testament.

4. Finally, this author presents this dissertation on behalf of all who, like me, are not Greek scholars but have read, studied, taught, and preached the sacred text for over 60 years. We had no ill intentions in mind during this research, documenting and reporting our findings. This work was long overdue, and I am grateful to God, who allowed me to be His humble servant to rightfully accredit the work of the Holy Spirit by enabling the "Men of Color" to organize and oversee "His work of evangelizing" the entire Gentile Nations through the church of Christ at Antioch.
C. Invitation. Present God's pattern of conversion. Jesus said: "Come unto me all ye that labor," Matthew 11:28-30. [Explain the POC, i.e., hearing and believing the gospel; repentance of all past sins, Luke 24:44-47; confessing faith in Christ, as the Son of God, Matthew 10:32-33; and then, by obeying the gospel, Romans 10:16-18; Romans 6:17-18; that is to: "repent and be baptized, in the name of Jesus Christ for the remission of sins, and to receive the gift of the Holy Ghost," Acts 2:38; Acts 5:31-32; Ephesians 1:13-14].
D. Exhortation. "The harvest is past, the summer is ended, and we are not saved," Jeremiah 8:20.
E. Motivation. Do as Peter directed: "Save thyself," Acts 2:40; Acts 2:36-39; Acts 2:41.

Consultations and Commendations
I submit this verse unto you that I may: "Render therefore to all their dues: tributes to whom tribute is due; custom to whom custom; fear to whom fear; and honor to whom honor, (is due)," Romans 13:7. I acknowledge my consultation with these distinguished authors in this dissertation.

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